



THE LIBERATOR.

VOL. III.

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

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BOSTON, MASSACHUSETTS.]

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN, ALL MANKIND.

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THE LIBERATOR

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WM. LLOYD GARRISON, EDITOR.

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THE LIBERATOR.

[From the London Patriot.]

AMERICAN COLONIZATION SOCIETY.

To the Editor of the Patriot.

SIR,—The Patriot of Wednesday last contains a communication from Mr. Elliot Cresson, purporting to be a reply to some inquiries which I addressed to him in the Times, a few weeks since, in relation to the principles and measures of the American Colonization Society. I have no ambition to gratify in a contest with Mr. Cresson. Personally, he would escape my notice, detached from the agency of a Society, which alone elevates him to a point of visibility. Regarding him as an impostor, who has succeeded largely in duping that generous, confiding, unexampled spirit of abolition which pervades the breasts of the British people,—sympathy for the enslaved millions of my own countrymen,—obedience to the instructions of those whose commission I bear,—justice to the friends of negro emancipation in this country,—and duty to God, require that I should tear the mask from

his own face, and expose the Colonization Society in all its naked deformity.

Mr. Cresson commences his reply with a learned display of constitutional knowledge. He has discovered (*mirabile dictu!*) that 'Great Britain has the power to abolish slavery,' but 'the general Government [of the United States] has no jurisdiction within these [State] limits, and has no power as regards slavery.' Now, the position which has been maintained *ab origine* by the West India planters, against any interference on the part of the mother country, is, that 'Great Britain has not the power to abolish slavery,' and that it 'has no jurisdiction' on that subject. But how the relative powers of the American Congress and the British Parliament affect the principles of an independent, self-constituted Society, I cannot perceive. This is not a constitutional controversy, but one affecting conscience, justice, righteousness, and brotherly love. It does not relate to the legal authority of a legislative assembly, but to the doctrines and tendencies of the American Colonization Society. I am not disposed, therefore, to deny the assertion of Mr. Cresson, that of the twenty-four independent States of America, 'each State possesses sovereign power within its own limits,' and yet I maintain that the guilt of slavery is national, its danger is national, and the obligation to remove it is national. I affirm that Pennsylvania is as really a slaveholding State as Georgia—that the free States are as criminal as the slaveholding States—and that the latter are merely the agents of the former. Hence, the people of the United States (not of one portion of territory merely) are wholly responsible, and altogether inexcusable, for the present existence of slavery in that country.

Mr. Cresson's assertion, that 'nearly one-half' of the emigrants to Liberia have been emancipated through the instrumentality of the Colonization Society, is flagrant mendacity. Rather less than one-fourth of the whole number of colonists have been liberated slaves—including a few intelligent and industrious persons, with a large proportion of those whom the Governor of Liberia styles, 'the lowest and most abandoned of their class,' who 'have never, when in the United States, voluntarily labored for their own support, and now, when the stimulus of the overseer's lash is removed, cannot be induced to exert themselves sufficiently to procure even a scanty subsistence.' The Colonization Society opens an excellent drain by which the planters may rid themselves of their turbulent, vicious, and worn-out slaves, and at the same time be lauded for their generous sacrifices in the cause of philanthropy!

But, allowing that instead of one-fourth, all who have been transported to the American slaveholders' Botany Bay (about 3,000) were thereby released from servitude, the direct and inevitable effect of their banishment is to augment the power of the oppressors, and to raise the value of the slaves in the United States (so far as it really has any effect,) by reducing the surplus population! It has done nothing to destroy, but something to perpetuate slavery. At least two hundred thousand slaves could be spared and sent to Liberia (such is their excessive increase beyond the occasions of profitable employment,) much to the pecuniary advantage of the South, and to the vigorous maintenance of the slave system.

One word as to the Rev. Leonard Bacon, whom Mr. C. eulogizes as 'a distinguished divine, a firm friend of negro emancipation and education, and consequently (!) of the American Colonization and African Education Societies.' Mr. Bacon, in a feeble and self-confuted review of my 'Thoughts on African Colonization,' says, 'This author not only misconstrues, but he garbles, mutilates, and interpolates false explanations, to make his misstatements more effectual.' The charge is utterly groundless. He has taxed his ingenuity to the utmost in order to substantiate it, but he has succeeded in proving only his own deceitfulness and corruption. I have already offered Mr. Cresson twenty guineas if he will fairly convict me of misconstruing, garbling, mutilating, or interpolating false explanations in my work; and with all the light which the 'distinguished divine' has poured upon his vision, I renew my offer. Nearly a year has elapsed, probably, since my work came into Mr. C's possession. As he has also all the documents and publications of the Colonization Society, from which I have taken my quotations chiefly, he can easily convict me of falsehood and calumny, if I have been guilty of such wickedness. Why has he not long since exposed me to public scorn, or publicly referred to the page and paragraph in which I had invented a fiction or committed a forgery? True, I find it stated in a report of a discussion which he held with Mr. Impey, at Scarborough, before my arrival in England.—'He (Mr. Cresson) then turned to a passage (what passage?) which had been quoted from Mr. Garrison, as copied from the *African Repository*, but which, instead of being found in the number and page alluded to, could not be discovered at all. This, he contended, completely overturned the validity of Mr. Garrison's testimony' (!) At the same meeting,

the Rev. B. Evans is reported to have said—'He had also read G's book, and he found a quotation from it in the *Eclectic Review*, a reference to a number and page of the *African Repository*, where he could find neither the words nor the sentiments; and he must confess, when he saw a man had not the moral honesty to quote correctly, he could not value his evidence highly.' Surely, this exultation is premature—this condemnation is unjust. To my belief and knowledge, every extract purporting to be from the *African Repository* is contained in that work; and yet it is probable that in such a multitude of quotations as I have brought together, a wrong figure or numeral has been used, in a few instances. I have discovered but one error of this kind—there may be others. If, in ninety-nine cases out of a hundred, I have correctly given the No. and page of my authority, is a single error of the proof-reader or printer to convict me of wilful forgery? Knowing how critically and severely it would be examined, and how much I had staked upon its integrity, it was my object and watchful endeavor to make the work as fair in its quotations, and as correct in its typography, as possible. Still, a few typographical errors escaped my vigilance; and according to the triumphant decision of Mr. Cresson, they 'completely overturn the validity of Mr. G's testimony'—and in the sagacious opinion of his reverend friend, it proves that I am destitute of 'moral honesty'!! Really, I must have been as destitute of discernment and wisdom as my censor,—had my object been to impose upon the public,—in falsely referring to a particular No. and page where detection was certain. The reference itself is indubitable evidence of my sincerity and honesty. The same clerical critic also said, 'He could not consider that evidence,' (I will endeavor to 'quote correctly,') 'where one sentence was taken from page —, and another from page —, and both were united together for the purpose of putting a different construction on the sentiments, to what was intended'—(the italics are mine.) This is a bold allegation, but there is not a syllable of truth in it. The *onus probandi* rests upon the accuser.

But I return to that 'distinguished divine, the firm friend of negro emancipation and education,' the Rev. Leonard Bacon, of New-Haven. No writer in the United States, no slaveholder in the south, has uttered or published more execratory, corrupt, and blasphemous sentiments as regards slavery, than this individual. Take a few specimens, drawn from his papers in defence of the Colonization Society:

'Among the twelve millions who make up our census, two millions are Africans—separated from the possessors of the soil by birth, by the brand of indelible ignominy, by prejudices, mutual, deep, incurable, by an irreconcilable diversity of interests. Whatever may be effected for elevating the mass of the nation in the scale of happiness or of intellectual and moral character, their degradation is the same,—dark, deep, and hopeless.'

'He [the humane and conscientious oppressor!] looks around him and sees that the condition of the great mass of emancipated Africans is one in comparison with which the condition of his slaves is enviable!—Hundreds of humane and Christian slaveholders [pious robbers] retain their fellow men in bondage because they are convinced that they can do no better!—It is a well established point, that the public safety forbids either the emancipation or general instruction of the slaves.'

'Leaving slavery and its subjects for the moment entirely out of view, there are in the United States 238,000 blacks denominated free, but whose freedom confers on them, we might say, no privilege but the privilege of being more vicious and miserable than slaves can be.' [Atrocious calumny.]

'Would you set before him [the free man of color] the importance of a good character? But of how much value is character to him who stands now, and must always stand, in the lowest order of society? [!] It is this degradation of the condition of our free colored population which ensures their degradation of character, and their degradation of character reacts to make their condition still more degraded. They constitute a class by themselves,—a class out of which no individual can be elevated, and below which none can be depressed. And this is the difficulty, the insuperable difficulty in the way of every scheme for their benefit. Much can be done for them—much has been done; but still they are, and, in this country, always must be, a depressed and abject race.' 'A population which, even if it were not literally enslaved, must forever remain in a state of degradation no better than bondage.'

'We are ready even to grant, for our present purpose, that, so far as mere animal existence is concerned, the slaves have no reason to complain, and the friends of humanity have no reason to complain for them.' For the existence of slavery in the United States, those, and those only, [!] are accountable who bore a part in originating such a constitution of society.'

'The Bible contains no explicit prohibition of slavery. There is neither chapter nor verse of Holy Writ, which lends any countenance to the fulminating spirit of universal emancipation, of which some exhibitions may be seen in some of the newspapers.'

'In every part of the United States there is a broad and impassable line of demarcation between every man who has one drop of African blood in his veins, and every other class in the community. The habits, the feelings, all the prejudices of society—prejudices which neither refinement, nor argument, nor education, nor religion itself can subdue—mark the people of color, whether bond or free, as the subjects of a degradation, inevitable and incurable. The African in this country belongs by birth to the very lowest station in society; and from that station he can never rise, be his talents, his enterprise, his virtues what they may.'

These horrible sentiments of Mr. Cresson's *Magnus Apollo* are copied into the official

publications of the Colonization Society, and declared to be 'admirable,' [vide *African Repository* for June, 1828, the Appendix to the Seventh Annual Report, and the *Christian Spectator* for September, 1830, published in New Haven.] 'This able Address,' says the *Repository*, 'we understand has been widely circulated in Connecticut, and we sincerely wish it may be republished in every State of the Union. The spirit of liberality and candor, and the convincing argument and eloquence which pervade it throughout, must recommend it to the notice of all those whose good opinion merits regard'!!! So much for the 'Rev. Leonard Bacon, of the Presbyterian church,' the distinguished divine, the firm friend of negro emancipation and education, and consequently, of the American Colonization and African Education Societies'!!

Mr. Editor, in behalf of the perishing slaves, of the persecuted free blacks, and of the abolitionists of the United States, I beg you to accept my grateful acknowledgments for the readiness with which you have opened your columns for the discussion of this most momentous subject. I know not how you can more effectually open the eyes of the British people to the Colonization imposture, than by publishing the following Protest, (duplicates of which have been signed,) on the part of the most distinguished abolitionists in this country. I had no agency in getting it up, and never saw it until it was sent to me by those whose signatures are appended to it. Mr. Wilberforce signed it about a week or ten days before his death: his autograph is remarkably firm and plain. His testimony is almost like a voice from the grave, and in giving it, he has made the last act of his life as useful and important in the destruction of prejudice and slavery, as any other single act in his noble career of philanthropy.

Yours respectfully,
WM. LLOYD GARRISON,
Agent of the New England Anti-Slavery Society.
18, Aldermanbury, Aug. 6, 1833.

[From the Rochester (N. Y.) Observer.]
ANTI-SLAVERY SOCIETY.

On the 25th inst. 'The Rochester Anti-Slavery Society,' convened at the basement room of the 3d Presbyterian Church, pursuant to adjournment; when the Committee of Nomination, reported the following persons for officers for the ensuing year; all of whom were unanimously elected:

Dr. J. W. Smith, President; Benjamin Fish, 1st Vice President; Abram Ingersoll, 2d Vice President; Bill Colby, Treasurer; Dr. W. W. Reid, Corresponding Secretary; Edwin Serantom, Recording Secretary; Dr. J. W. Smith, Wm. C. Bloss, Peter Cherry, Dr. W. W. Reid, Jno. A. Sprague, Managers.

Resolved, That a Committee of three be appointed to prepare an expose of the views of this Society on the subject of immediate emancipation; also a defence of those views, and report at the succeeding meeting: whereupon Stephen Stanley, Wm. C. Bloss and W. W. Reid were appointed said committee.

Resolved, That the proceedings of this meeting, together with the Preamble and Constitution of this Society be published in the several papers of this village.

Adjourned to Saturday the 30th inst. at half past 6 o'clock, P. M. basement room of the 3d Presbyterian Church.

W. W. REID, Secretary.

PREAMBLE.

Whereas, Our National Independence and free Institutions are based upon this self-evident truth, 'That all men are created equal, and that they are endowed by their Creator with certain unalienable rights, among which are life, LIBERTY and the pursuit of happiness,' and

Whereas, The American people have pledged, before Almighty God and the world, their faith and honor on this avowal; and yet in the iniquitous violation of both, for more than half a century, have held one sixth part of the nation in cruel Slavery; and

Whereas, 'Slavery is a system of oppression contrary to the principles of natural justice—of our republican form of government, and the Christian religion; also a tremendous civil and moral evil—not diminishing, but increasing so alarmingly as to threaten the prosperity, harmony and integrity of the Union; and

Whereas, No scheme has yet been devised for its removal, except that denominated 'The American Colonization Society,' which has declared in its Constitution, 'That the object to which its attention is to be exclusively directed, is to promote and execute a plan for the Colonizing (with their own consent) the free people of color residing in this country, in Africa or such other place as Congress shall deem most expedient.' And

Whereas, It is declared by the official organ of that Society—the *African Repository*—'That it is no Abolition Society—that it denies the design of attempting emancipation either partial or general—that the Colonization Society as such, have wholly denied the name and character of abolitionists—that into their accounts the subject of emancipation

does not enter at all—that there is not a word in their Constitution which shows any design on their part to benefit the slaves—and that to require of their Society any direct efforts in behalf of the Slaves, would be to require of them to violate their Constitution.'—and

Whereas, We believe that the emancipation of the Slaves may, under proper provisions, be immediate, and that too, to the great benefit of the slaveholder as well as to the slave; and while we admit 'that it is a subject within the exclusive control of the States themselves and that Congress has no authority to interfere'—(except in the District of Columbia and the Territories)—and

Whereas, We believe that we owe it to the oppressed—to our fellow citizens who hold slaves—to posterity and to God, to do all that is lawfully in our power to procure the entire and immediate extinction of Slavery in the United States; therefore, for this purpose, we do hereby agree in humble confidence for wisdom and success, relying upon Him, who has commanded us 'to do unto others as we would that they should do unto us,'—to form ourselves into a Society and be governed by the following CONSTITUTION.

Art. 1. This Society shall be called the 'Rochester Anti-Slavery Society.'

Art. 2. The object of this Society shall be to collect and diffuse information on the true character of Slavery—to convince our countrymen of its heinous criminality in the sight of God—to show that the duty, safety and interest of all concerned, require its abandonment—and take all lawful, moral and religious means to effect a total and immediate abolition of Slavery in the United States.

Art. 3. This Society shall aim to elevate the character and condition of the people of color by encouraging their intellectual, moral and religious improvement; by correcting the prejudices of public opinion and by endeavoring to obtain for our colored fellow citizens an equality with the whites of civil and religious privileges; but will never countenance the oppressed in vindicating their rights by resorting to physical force.

The remaining article, relate to membership and the duties of officers.

O'CONNELL.

The late anti-slavery speech of O'Connell, the distinguished Irish orator, an extract of which may be found on our last page, is a most vehement invective upon our slaveholders, and upon the whole country for countenancing them. He says although he disapproved of the principle of Nullification, yet at first he rather sympathized with the South; but when he considered they were slaveholders, he thought his name, humble as it was, too good to be tarnished by lending it to them. The Congress of '76, we all know, appealed to 'the God of battles.' O'Connell brands this with folly, saying it should have been 'charity' and that the Supreme Being is no more the God of battles, than the God of murder. Shortly, says he, there will not be a slave in the West Indian colonies.—'Five lines in an act of Parliament the other night, liberated nearly 500,000 in the East Indies at a single blow.' He accuses the English aristocracy of endeavoring to procure the emigration of the people, to more effectually enslave the remainder. The slaveholders of America he calls 'the basest of the base, the most execrable of the execrable.' The character of O'Connell's oratory is not, like the Irish in general, florid, though it possesses its invariable characteristic, impetuosity. Its power over a popular body cannot fail to be great. It bears great resemblance to that of Fox. But in the spirit of O'Connell, the spirit of universal emancipation, we find something peculiarly elevating. He is for sweeping the earth of servitude. His soul broods not only over his own country, but every quarter of the globe. He hails every association for purposes of human improvement and liberation, as an auxiliary in his own peculiar cause, and assails every act of despotism as an injury and insult to the same. Such fiery, grand, exterminating, uncompromising sentiments as pervade his speeches may seem too general and speculative for practical purposes; but they communicate an impulse to the public mind—they urge on irresistibly the friends of freedom—they induce a necessity of action, and if O'Connell is not followed to the letter, his spirit diffused abroad, is the means of effecting a partial melioration. The influence of one such man on the age is immense. His labors influence the destinies of unborn millions. When slavery falls in the East and West Indies—an event which O'Connell is hastening and which cannot be far off—it will be heard and felt in every slaveholding State. Something must be done in that day, however difficult. Besides, the absurdity of the only free country upon the earth being the sole seat of absolute slavery, the difficulty of sustaining for a long time such an anomaly almost amounts to an impossibility. The feeble network of interested subterfuge will be swept away by the pressure of irresistible necessity.—*Providence Mercantile.*

[From the Emancipator.]

ANTI-SLAVERY CONVENTION.

Assembled at Philadelphia, Dec. 4, 5, and 6.

At a meeting of Delegates from Anti-Slavery Societies, and of other friends of emancipation, convened at the Adelphi Buildings, in the city of Philadelphia, on the 4th inst., for the purpose of forming a National Anti-Slavery Society—after an address to the Throne of Grace—

BERIAH GREEN, of New-York, was appointed President, and

LEWIS TAPPAN, of New-York, and JOHN G. WHITTIER, of Massachusetts, Secretaries.

On motion, it was

Resolved, That all Delegates from Anti-Slavery Societies, and all persons present who agree in principle with them on the subject of the immediate emancipation of slaves, without expatriation, be entitled to seats in this Convention.

The following persons then took seats as members of the Convention:

MAINE.

Portland.—James Frederick Otis, Nathan Winslow, Isaac Winslow.

Winthrop.—David Thurston.

Augusta.—Joseph Southwick.

NEW-HAMPSHIRE.

Windham.—David Campbell.

VERMONT.

Orwell.—Orson S. Murray.

MASSACHUSETTS.

Boston.

Wm. Lloyd Garrison, James G. Barbadoes,

Joshua Coffin, Nathaniel Southard,

Amos A. Phelps, Arnold Buffum.

Uxbridge.—Elfringham L. Capron.

Haverhill.—John G. Whittier.

Reading.—Horace P. Wakefield.

Ipswich.—David T. Kimball, Jr.

Andover.—Daniel E. Jewett.

Charlestown.—John R. Campbell.

RHODE-ISLAND.

Pawtucket.—Ray Potter.

Providence.

George W. Benson, John Prentice.

CONNECTICUT.

Brooklyn.—Samuel Joseph May.

Norwich.—Alpheus Kingsley.

Middletown.—Edwin A. Stillman.

New-Haven.

Simeon S. Jocelyn, Robert B. Hall.

NEW-YORK.

New-York city.—Abraham L. Cox,

Lewis Tappan, William Goodell,

John Rankin, Eliza Wright, Jr.,

William Green, Jr., Charles W. Denison.

Whitesboro.

Beriah Green, John Frost.

NEW-JERSEY.

Essex Co.

James White, Jonathan Parkhurst.

Morristown.—Chalkley Gillingham.

PENNSYLVANIA.

Philadelphia.—Thomas Shipley,

Lucius Gillingham,

Edwin P. Atlee, John R. Sleeper,

Robert Purvis, Peter Wright,

David Jones, John Sharp, Jr.,

James McCrummell, Isaac Barton.

Edwin A. Atlee, Isaac Barton.

Wilkesbarre.—Enoch Mack.

Buckingham.—William H. Johnson.

Chester Co.

Thomas Whitson, John McCullough,

Bartholomew Fussell, Edwin Fussell,

Aaron Vickers, Sumner Stebbins.

Pittsburgh.—James Loughhead.

Carlisle.—James M. McKim.

OHIO.

Cleveland.—John M. Sterling.

Hudson.—Milton Sutliff.

Vernon.—Levi Sutliff.

OFFICERS OF THE AMERICAN ANTI-SLAVERY SOCIETY.

PRESIDENT. ARTHUR TAPPAN, New-York city.

TREASURER. WILLIAM GREEN, Jr., New-York city.

SECRETARY OF DOMESTIC CORRESPONDENCE. ELIZUR WRIGHT, Jr., New-York city.

SECRETARY OF FOREIGN CORRESPONDENCE. WM. LLOYD GARRISON, Boston, Mass.

RECORDING SECRETARY. ABRAHAM L. COX, New-York city.

VICE-PRESIDENTS.

Rhode-Island. Samuel J. May,

Moses Brown, Gustavus F. Davis.

Maine. Samuel Fessenden,

Joseph Southwick, Beriah Green,

Ebenezer Dole, D. C. Lansing,

Samuel F. Hussey, John Rankin.

New-Hampshire. Eliza Wright,

Nathan Lord, Samuel Crothers.

Calvin Cutler, Pennsylvania.

Robert Bruce,

Matthew W. Birchard, Jonas Preston,

Massachusetts. Edwin A. Atlee,

Asa Rand, Evan Lewis,

E. M. P. Wells, William Jackson.

E. L. Capron, Delaware.

Benjamin Ferris,

Connecticut. Eleazer T. Fitch, Detroit, Mich. Ter.

Eli Ives, Erastus P. Hastings.

MANAGERS.

Isaac Whitman, Portland, Maine.

Calvin Newton, Waterville College, "

George Shepard, Hallowell, "

Daniel Thurston, Winthrop, "

Richard H. Vose, Augusta, "

Patrick H. Greenleaf, Portland, "

Amos A. Phelps, Bowdoin College, "

Ellis Gray Loring, Boston, Massachusetts.

David L. Child, "

Samuel E. Sewell, "

James G. Barbadoes, "

Isaac Knapp, North Wrentham, "

Moses Thacher, Haverhill, "

John G. Whittier, "

It is proper to remark, in this place, that a vote

was passed during the session of the Convention, to

omit all titles of honor from the names of officers.

This will account for what otherwise might appear a

discrepancy to many of our readers.

Jacob Ide, Medway, Mass.

Daniel S. Southmayd, Lowell, "

John M. S. Perry, Mendon, "

Le Roy Sunderland, Andover, "

Philemon R. Russell, West Boylston, "

David T. Kimball, Ipswich, "

George W. Ward, Plymouth, N. H.

James Wilson, Keene, "

Amos Campbell, Acworth, "

Nathan Lord, Haverhill, "

William Arthur, Hinesburgh, Vermont.

Elisha Bascom, Shoreham, "

Augustine Clark, Danville, "

J. Butler, Waterbury, "

Ray Potter, Pawtucket, R. Island.

Josiah Cady, Providence, "

Henry Cushing, "

George W. Benson, "

John Prentice, "

Thomas Williams, "

George Benson, Brooklyn, Connecticut.

Alpheus Kingsley, Norwich, "

James T. Dickinson, "

S. P. Dole, Middletown, "

William Allen, Buffalo, New York.

Stephen P. Hines, Sandy Hill, "

Samuel N. Sweet, Alams, "

Jonathan Parkhurst, New York City.

James White, "

Joshua Leavitt, "

William Goodell, "

Lewis Tappan, "

George Bourne, "

Charles W. Denison, "

Isaac M. Diamond, "

Peter Williams, Philadelphia, Penn.

Arnold Buffum, "

Edwin P. Atlee, "

Robert Purvis, "

Thomas Shipley, "

Benjamin Lundy, "

James McCrummell, "

Samuel Williams, Pittsburgh, "

John B. Vashon, Rennett, "

Bartholomew Russell, Allegheny Town, "

Job P. Halsey, Wilkesbarre, "

Enoch Mack, Chester County, "

Thomas Whitson, "

Abraham D. Shadd, Lancaster Co. "

Lindley Coates, Cincinnati, Ohio.

Theodore D. Weld, "

James Warren, "

O. K. Hawley, Austinburgh, "

Henry Cowles, "

John M. Sterling, Cleveland, "

H. C. Howells, Zanesville, "

Woolsey Wells, Akron, "

John M. Monteith, Elyria, "

WEDNESDAY, Dec. 4.

After the necessary arrangements had been made

for transacting business, and committees appointed to

draft a Constitution, the Board of Officers, &c., por-

tions of interesting letters from different parts of the

country, approving the objects of the Convention, were

read by Professor Wright. These letters were from the

following gentlemen:

William Jay, Bedford, N. Y.

J. B. Vashon, Pittsburgh, Pa.

P. H. Rose, Montrose, "

Jeremiah Chaplin, Rowley, Mass.

Philemon R. Russell, W. Boylston, Mass.

S. P. Dole, Middletown, Ct.

Joshua V. Himes, Boston, Mass.

Peter Wright, Vermont.

S. P. Hines, Sandy Hill, N. Y.

C. P. Grosvenor, Salem, Mass.

Kiah Bayley, Hardwick, Vt.

George Duffield, Carlisle, Pa.

30 Students in Waterville College, Me.

Wm. Chase, Providence, R. I.

James R. Wilson, Albany, N. Y.

S. N. Sweet, Adams, Jefferson co. N. Y.

James A. Smith, Great Falls, N. Y.

S. L. Pomeroy, Bangor, Me.

H. C. Howell, Zanesville, Ohio.

Theodore D. Weld, Cincinnati, Ohio.

Nathaniel Swaney, Bath, Me.

A. G. Tenney, Bowdoin College, Me.

Samuel Crothers, Greenfield, Ohio.

Thomas Adams, Vastleboro, Vt.

Josiah Clark, Bolton, Mass.

The remainder of this day was mostly occupied in

the appointment, and reporting of committees.

THURSDAY, Dec. 5.

Prayer was offered by William Green, Jr.

Several Committees reported.

On motion of Charles W. Denison, seconded by

John G. Whittier, it was

Resolved, That measures be taken to ascertain

how many preachers in the United States are slave-

holders.

[Subsequent to the passage of this resolution, a

committee of three was appointed to carry it into

immediate effect. May God enable them to be faithful.]

On motion of John Rankin, seconded by Abm. L.

Cox, it was

Resolved, That in the opinion of this Convention,

those Editors who have embarked in the cause of im-

mediate emancipation, and plead for the rights of the

colored race, are deserving of our hearty thanks; and

that we will use our individual and collective influ-

ence to sustain and aid them in this good work, by

extending the circulation and increasing the subscrip-

tions of their respective papers, and by such other

means as may be proper.

On this resolution, the Convention resolved itself

into a committee of the whole—James McCrummell,

of Philadelphia, in the chair. Several members ad-

vocated its passage.

President GREEN said, that the press is one of the

most powerful engines we can bring to bear on public

sentiment. Yet the press, and the pulpit too, have

to a great extent lost sight of the great design for

which they were established. They have been over-

awakened and corrupted by an erroneous and dangerous

public sentiment. And now, forsooth, the pulpit and

the press are both waiting for public sentiment to re-

form. They seem to suppose that they must fall into

the current, and float along with the mass, or be over-

whelmed. They do not bring their immense moral

force to bear on a given point, and that point in di-

rect opposition to the vices and follies of the times.

The custom of succumbing to the powers that be, be-

cause there are such powers, is as prevalent as it is

dangerous.

What is public sentiment? What is its origin?

It is the combined views and feelings of the mass of

community. There are currents of feeling running

through communities, like our rivers as they run to

the ocean. Suppose they flow in a wrong direction.

How are they to be corrected? Can we look to the

bottom, and see the springs which move there? Are

the obscure channels to influence the mighty river?

Are we to depend on those who do not reach the pub-

lic eye, to correct public sentiment? No, Mr. President.

We are to depend on the men who tower above the

surface, and who have looked abroad over the whole

scope of the waters of life. And are such men to

wait until the whole deep is in motion? No, Sir.

They are they who must mark out the channels, and

lead the tide.

The influence of the press and pulpit on this wise

has been strangely forgotten. But a few individuals

there are who dare step forward to direct the current,

when there is so much and imminent danger of being

borne away by the wild surges of wicked passion.

But a few indeed who dare face public opinion, in any

or all its forms—have dared to stand erect, like rocks

amid the seething waters, and beat back the billows

which would overwhelm them.

How few there are who dare expose their naked

hearts to the eye of this nation! How few who are

ready to receive in their bare bosoms the shafts

which calumny may throw! Yet the men contem-

plated in the resolution before us, have thus stood

erect, and have been thus exposed. They have plead

the cause of equal rights, in its best and broadest

signification. They have stood out, amid falling missiles,

and jarring notes of opposition; and like trumpets

BOSTON.

SATURDAY, DECEMBER 21, 1833.

MISREPRESENTATION.

The assertion of the Pennsylvania Inquirer, that the delegates to the late Anti-Slavery Convention, 'not in secret conclave,' is not true. No person was refused admittance to the Convention; on the contrary, Messrs. Gurley and Finley, a large number of southern medical students, several ladies, and, in all, who came as spectators, were politely and cordially furnished with seats.

The sketch of the proceedings which a correspondent of that paper (probably Mr. Gurley or Mr. Finley) has given, is a broad caricature and a wanton exaggeration. He speaks of 'the secret conclave,' and insinuates that admittance was granted to none but those who had 'previously acknowledged themselves friendly to the objects of the abolitionists.' He has, then, got into the meeting by deception.

He styles the Convention—strong as it was numerically, and distinguished as it was intellectually and morally—a collection of visionary fanatics, who know not what they do. Such men as President Green, Professor Wright, Lewis Tappan, Dr. A. L. Cox, John Greenleaf Whittier, William Goodell, Rev. Mr. Jocelyn, Rev. Mr. May, Rev. Mr. Thurston, Rev. Mr. Frost, Rev. Mr. Phelps, Evan Lewis, Thomas Shipley, James Mott, Edwin P. Atlee, &c., &c., a collection of visionary fanatics, who care not for the confusion and ruin of their country?!! And, says this scoundrel, 'the manner in which they attempted to smuggle (!) their "National" humbug into existence (!) with the notorious Garrison at their head (!) is discreditable to the extreme, and carries upon the face of it convincing evidence of the desperate and wicked character of their cause.' The American Colonization Society was named by less than a dozen persons in a private room in one of the taverns in Washington; and the American Temperance Society by a small number, privately, in the vestry of Park-street meeting-house in this city. But the Convention for forming an American Anti-Slavery Society, sitting with open doors, and composed of more than sixty delegates assembled from ten of the twelve free States, smuggled itself into existence, and thus clearly proved its feebleness and its desperate and wicked character!!

The Declaration of Principles, put forth to the world by the Convention, was signed by sixty-three persons—the Declaration of American Independence by fifty-nine. In the organization of a Society, a small number is more desirable than a large one—sixty are better than five thousand; and yet, had the Convention been held earlier in the season, and the number been wanted to carry its purpose into execution, more than five thousand good men and true could have been rallied together.

Encouraged by the violent proceedings of the mob in New-York against the anti-slavery cause, a few weeks since, the partisans of the American Colonization Society, headed by Messrs. Gurley, Finley and Danforth, immediately got up a great meeting in Market Hall in behalf of the dying Hydra. Those who were ready to shed the blood of abolitionists rallied as eagerly to shout 'Great is Diana of the Ephesians!' This was a striking attestation to the corruption and wickedness of that Society, and to its congeniality with the principles and passions of a blood-thirsty mob.

The above named Agents of the Colonization Society, ascertaining that a National Anti-Slavery Convention was to be held in Philadelphia, and hoping doubtless that another furious tumult would be excited, very cunningly laid a plan to reap another harvest in favor of their expulsive schemes. Their reasoning evidently ran thus:—The attempt in New-York to organize a City Anti-Slavery Society justly excited the noble indignation of the people, and gave a grand impetus to the cause of the Colonization Society. A daring attempt is soon to be made in Philadelphia to form an American Anti-Slavery Society; and, by sounding an alarm, we may calculate upon seeing even the staid and quiet city of Penn roused to resistance. We will then hold a public meeting in support of our Society, and take the benefit of the excitement! Whether these calculations were made or not, one thing is certain: the Anti-Slavery Convention was held on the 4th, 5th and 6th of December, at which time public notice was given that on the 9th instant, a meeting of the friends of the Colonization Society would be held in the Mutual Fund Hall!—In the interim, efforts were made by divers persons to stir up a mob against the Convention. The Daily Intelligencer took the lead, and the Pennsylvania Inquirer followed in its wake. A correspondent in the latter paper, (whom we have noticed in another article,) unreservedly declared—'Some signal measures must be taken to show this band of misdoers, and more especially the country, that they have not the countenance of this community; and hope, Mr. Editor, that a meeting will be called to take the subject into consideration.' This anonymous disturber, the editor of the Inquirer informed its readers, was 'an intelligent gentleman, a true friend of our colored population, (!) and of the only laudable project of emancipation that has yet been suggested—that which is progressing so successfully under the auspices of the American Colonization Society'!! Happily these base and dastardly manoeuvres failed to produce the anticipated uproar, and, as a necessary consequence, the colonization meeting at the Mutual Fund Hall proved a mere abortion.

DISCUSSION IN PHILADELPHIA. A public discussion between Professor Wright and Robert S. Finley was held in Philadelphia on the evenings of the 5th and 6th instant, in relation to the merits of the American Colonization Society. The veracious editor of the PRESBYTERIAN, (who has rashly affirmed that we slandered our country abroad,) says, 'as far as we have been able to collect public opinion, it has already subverted the cause of Colonization, which we believe to be a righteous, although a much misrepresented and abused cause'!! This is really too much for our gravity. We can scarcely believe either that this editor is sincere in what he affirms, or that there is a single individual, besides himself, who attended the discussion, whose attachment to the Colonization Society was strengthened or secured. We never saw R. S. Finley, so as to identify his person, until that occasion; and we are utterly unable to express the disgust and surprise which we felt in listening to his witless and shallow defence. Put forward, as he has been by the Managers of the Colonization Society, as their General Agent, we did suppose that, however

lacking in moral honesty, in good manners, or in true benevolence, he had at least a modicum of talent;—but he is the least among the least—frothy, impudent, silly, and vacant—without method, ingenuity or matter, and mentally despicable. Even Mr. Danforth, nay, even Mr. Pearl towers up to the size of manhood, and becomes honorable by the side of this heartless swaggerer. The triumph of Professor Wright over him was complete, but it was necessarily a petty triumph; and we seriously beseech him not to degrade himself by another contest with so poor an antagonist as R. S. F.

New England does not command much influence in the committees in the House of Representatives. The only chairman she has is Mr. Adams on Manufactures—there are four anti-slaverys on that important committee, Mr. Burges of Rhode Island on Invalid Pensions, Mr. Hall of Vermont, on Expenditures in the Department of the Treasury, and Mr. Hall of Maine on Expenditures in the Navy. There are 29 standing committees, of which New-England has but one Chairman, where the committees are of any importance. This compliment, if it be such, has been reserved for Mr. Adams.—*Boston Advocate.*

The above is an instructive paragraph, deserving of serious consideration. The reason why New-England and the rest of the free States are thus deprived of their legitimate influence in Congress is obvious. What ought we to expect from a Speaker of the House of Representatives who is a man-stealer? what, but that in his appointment of Committees, southern representatives will be placed above those from the north, to the advancement of the slaveholding interests of the south, and to the hindrance of those of New England? And what ensures the election of a southern Speaker of the House but the slave representation in Congress? And by whom is that unjust preponderance granted but by the people of the free States?

'DESPOTISM OF FREEDOM.' The speech of David Lee Child, Esq. of this city, with this title, which has lately been published by the Boston Young Men's Anti-Slavery Association, (constituting No. 1 of the Abolitionist's Library,) is justly attracting much notice and obtaining great commendation. The *Haverhill Gazette* (which is spiritedly supporting the anti-slavery cause) terms it 'a most eloquent, powerful and convincing exposition of the evils of slavery in general, and particularly in the United States: it exhibits most clearly the injustice to which the free colored population are subjected, and forcibly appeals to the reason, humanity, and the professed Christian principles of the people of the United States in behalf of their oppressed fellow-men.'

INCENDIARY MOVEMENTS IN VIRGINIA!—The following portentous paragraphs are copied from the *Richmond (Virginia) Enquirer*—by which it appears that the chivalrous kidnappers of the Old Dominion deem it necessary to take measures in relation to the efforts of the 'five fanatics in Boston,' and 'twenty-two men and three women in New-York.' What will they say of the National Convention?

'Owners of slaves in the city of Richmond are requested to meet on to-morrow (Saturday) at 5 o'clock, P. M. in the Capitol, to adopt such measures as may be deemed expedient in the present crisis, to counteract what so injuriously affects their slave property.'

'The owners of slaves in the county of Henrico are requested to meet next Monday, (being Court day), at the County Court House, to adopt such measures as may be deemed expedient to counteract what, in the present crisis, so injuriously affects their slave property.'

THE CONVENTION. We have placed in the preceding page a sketch of the proceedings of the Convention at Philadelphia, as reported by the editor of the *Emancipator*. It cannot fail to be read with deep interest by all who hate oppression. It is proper to state that we were absent on a Committee at the time speeches 'were being made' in our behalf. Some editorial remarks upon the Convention are in preparation.

DECLARATION OF THE NATIONAL ANTI-SLAVERY SOCIETY. Copies of this document, in a pamphlet form, may be had at the office of the Liberator, at 50 cents per hundred. Their distribution at the present time is of some consequence. We hope, therefore, that we shall receive orders from the friends of abolition for a large supply, which shall be promptly attended to.

N. B. The name of SUMNER STEBBINS was accidentally omitted in publishing a list of the Signers of the Declaration in our last number.

DISTRICT OF COLUMBIA. Petitions to Congress for the abolition of slavery in this District should be forwarded as early as possible. Probably there will be three thousand signatures to a petition from this city and vicinity. A majority of the Committee on the District of Columbia in the House of Representatives, to whom these petitions will probably be referred, are slaveholders; unless, therefore, a Select Committee be chosen to report upon the prayer of the petitioners, nothing favorable to the cause of freedom can be expected from those who traffic in human flesh.

[From the Brooklyn (Conn.) Advertiser.]

We understand that a new suit has been commenced against Miss Crandall, for a violation of the Statute law of this State, relating to foreign negroes, and that the persevering young lady will again be made to answer for her offence, before the County Court now in session in this place.

Mr. Garrison's trial also comes on, and the Canterbury herculean will have the pleasure of meeting her friend and adviser, before the same tribunal. There will doubtless be great mutual sympathy, inasmuch as they will both be arraigned for alleged breaches of the law, committed in the defence of the same (as they properly hold). How much humanity and cruel persecution there is in the world, and all on account of a little conscientious opposition to the laws of the land!

Since writing the above, we learn that the case of Mr. G. is continued, at his request, to the March term of the County Court.

Upon the above vulgar production of a senseless head, the New-York Journal of Commerce makes the following creditable remarks:

We think those who prosecute Miss Crandall should not glory so soon nor so loudly, lest it turn out that they glory in their shame. It was quite as much as the public pulse could well bear, that the whole State of Connecticut should have pounced upon a single female, made laws to convert her innocent conduct into criminality, and pursued her by the District Attorney, the Sheriff, and a part of the posse comitatus, in one suit. To commence a second suit before the first is determined, is quite too much. All cry, Shame! Shame! Shame! In Connecticut too, the State which boasts of its intelligence, its morals, and its christian philanthropy! A whole State carrying on a furious warfare against a woman! A commonwealth of Christians declaring it a crime to teach negro children. There is no attitude in which this matter can be placed, which is not fit to make christians and gentlemen disgusted. It sets all argument at defiance. On the question whether negroes are citizens, according to the Constitution and laws of the country, there is indeed room for argument. But the immorality of the proceedings against Miss Crandall goes forth with a palpable prominence which supercedes argument. Indeed, the real ground has hardly been attempted to be maintained. The prosecutors have repeated mere tea-table scandal. Miss Crandall said this, and Miss Crandall said that. She went to Boston, and did not tell what she was going for! We are sorry that the other side have ever consented to join issue at all on such a ground. But if Miss Crandall had behaved ever so badly, it could not affect a great question of morals. The right to prohibit instruction to human beings cannot be established on the faults of an individual; and those who would maintain correct doctrines upon matters of great public concern, should never let them be mixed up with personal scandal.

We must say to the men who manage this business, that the sons of Connecticut abroad, who have hitherto told of their birth-place with exultation, have ceased in a great measure to say whence they came. Until this matter is forgotten, few will boast that they were born in the 'land of steady habits.'

A strange paragraph from a professedly religious paper—the PRESBYTERIAN!—For more than eight months, persecution has been raging, in the most brutal shape, against a christian lady, for receiving colored females as pupils—outrage upon outrage has been resorted to by a colonization junto to crush her—the well from which she drew her water has been filled with filth—but it is unnecessary to specify each act of personal insult—and yet this religious periodical all this time has 'said nothing'!—though it has 'thought it possible to desecrate much pertinacity in her conduct'!!—Now it is compelled, by the force of public opinion, to enter a protest against the worse than heathenish proceedings of the Canterburyans.—N. B. The 'PRESBYTERIAN' is a violent supporter of the American Colonization Society.

'Miss Prudence Crandall.—We have hitherto said nothing about this lady, whose name has within a few months been familiar to almost every eye that falls on a newspaper. We have thought it possible to desecrate much pertinacity in her conduct, and great indiscretion in the attempt of her abettors, to brave public opinion. At the same time, we have no sympathy with her opposers. We blush to think that Connecticut, the refuge of the distressed in former days, should engage in such a crusade against a woman! We cannot enter into that prejudice which so violently opposes African instruction. And, if the accounts which have been published are to be relied upon, the people of Canterbury have effectually provided for their everlasting disgrace. If these accounts are not base calumnies, then Miss Crandall and her unfortunate scholars have been unjustly and cruelly treated.'

The following proceedings are inserted by request. A great deal too much praise is given to our humble labors in the cause of freedom. The credit of preparing the Declaration is wholly conceded to us, whereas, in truth, much of it belongs to a large committee, or rather to the whole Convention.

[For the Liberator.]

At a Meeting of the 'BOSTON MUTUAL LYCEUM,' held on Monday Evening, Dec. 16, 1833, the following resolutions were unanimously passed:

Resolved, That the DECLARATION of the National Anti-Slavery Convention be read. Resolved, That the gratitude of the members of this Lyceum is justly due to the magnanimous and indefatigable zeal of the uncompromising assertor and vindicator of human rights, WILLIAM LLOYD GARRISON; and that the thanks of this Lyceum be presented to him, as a token of our entire approbation of the whole of his conduct, during his Mission to England, and subsequently up to the period of the glorious result of his philanthropic efforts in the successful accomplishment of the formation and adoption of the 'AMERICAN ANTI-SLAVERY SOCIETY,' and in the production of a document emphatically styled the 'DECLARATION,' which stands unrivalled either in ancient or modern page.

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Resolved, That this Lyceum entirely approve of the principles of the American Anti-Slavery Society, as exhibited in the 'DECLARATION,' and that our thanks be presented to every member who had the honor to sign that incomparable instrument.

Resolved, That the above doings be published in the Liberator.

Signed by order of the President, and in behalf of the Lyceum.

JAMES D. YATES, Com.

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The captain of a trading schooner has been fined forty-eight dollars, at Richmond, Va. for having attempted to carry off two slaves, which were discovered on board his vessel, snugly stowed away.

The death warrants have been received by the Sheriff of Baltimore county for the execution of the negress Aurelia Chase, convicted of the crime of poisoning her mistress, and of Nelson Wallis, for the crime of rape. They were to have been hung on the 20th inst.

MARRIED.—In Canterbury, Conn., on the 28th ult. by the Rev. Asa King, Mr. CHARLES F. HARRIS, of Norwich, Conn., to Miss ANN MARIA DAVIS, of Boston, Mass.

Also, on the same evening, by the Rev. Asa King, Mr. GEORGE FAIRWEATHER, of Kingston, R. I., to Miss SARAH ANN M. HARRIS, of Canterbury, Conn.

[The above are persons of color. Miss Harris was one of Miss Crandall's pupils, and is a highly accomplished young lady. Some of the wedding cake is before us, as delicious to the taste as it is beautiful to the eye—for which we return our thanks.—Ed.]

BOSTON

GARRISON JUVENILE CHOIR.

FIRST CONCERT.

At Belknap-street Church, on Wednesday evening, December 25th, 1833.—UNDER THE

DIRECTION OF THE

MISSSES E. J. & A. YATES.

Introductory.—Piano Forte.

PART I.

1. Chorus.—Our Father in Heaven. 2. Song in the Woods. 3. Duet & Chorus.—Pleasures of Innocence. 4. Chorus.—Summer Morning. 5. Song & Chorus.—The Bird's Nest. 6. Chorus.—How Sweet is the Day. 7. Chorus.—Pleasing Spring has come again. 8. Song & Chorus.—The Garden. 9. Chorus.—The Sugar Plums.

PART II.—Piano Forte.

1. Chorus.—How sweet 'tis to Play. 2. Song & Chorus.—The Cuckoo. 3. Chorus.—Morning Song. 4. Solo & Chorus.—Winter Song. 5. Duet & Chorus.—Through the busy fields to Run. 6. Song & Chorus.—The Cradle Song. 7. Chorus.—Arouse up, ye Sleepers. 8. America.

TICKETS to be had at James Loring's, No. 132, Washington-street; J. B. Cutler's, corner of Poplar and Chamber-street; Peter Howard's, Cambridge-street; George Putnam's, Broomfield-street; James G. Barbadoes, Brattle-street; T. Cole, Congress-st.; Office of the Liberator; and at the door. Boston, Dec. 21, 1833.

EULOGIUM

ON the Life and Character of WILLIAM WILBERFORCE, Esq. delivered and published by request of the free people of color of the city of New-York, 22d October, 1833. By Benjamin F. Hughes.

For sale by J. G. BARBADOES, at No. 26, Brattle-street. Price \$1 per dozen—12 1-2 cents single. Boston, Dec. 21.

EVENING SCHOOL.

The subscribers would inform the young ladies of color in Boston, that they will open an Evening School on the first Tuesday of December, in the school room under the Belknap-St. Church.

Reading, Writing, Spelling and Arithmetic, will be particularly attended to. Other branches, if required. Terms one dollar, stationary included.

The school will be kept those evenings which will be most agreeable to the pupils. It is requested that those who may wish to become members of the School, would be there on the above named evening.

L. M. BALL,

M. V. BALL.

Boston, Nov. 19, 1833.

JOHN B. PERO,

NO. 2 & 3, DOCK SQUARE, (Near the City Tavern, Boston.)

HAS for sale the following articles, which he offers to sell low.

250 boxes French Cologne; 200 German Hones; 140 boxes Fancy Soap; 40 dozen Razors, of various stamps; Emerson's Razor Staps; Naples Soap; Old English Windsor Soap; French Hair Powder; Macassar Oil; Antique Oil; Ward's Vegetable Hair Oil; Florida Water—Honey do.—Lavender do.; Shaving Brushes—Teeth do.—Hair do.; Lip Salve; Dressing Combs—Pocket do.; Pocket Books and Wallets; Suspenders; Gloves; Stocks and Collars—Linen Bosoms and Collars; Powder Puffs; Otto of Rose; Teeth Powder.

Pocket Lights; Penknives; Shears; Shaving Boxes; Genuine Court Plaster; Curling Tongs.

325 junk bottles Genuine Rocky-Mountain BEAR'S GREASE. December 7.

WANTED.

AN accomplished workman at the Blacksmith business. Any person desirous of obtaining such employment, will please to apply at the office of the Liberator or at No. 70, Cambridge-street. JOEL W. LEWIS. Boston, Oct. 2d, 1833.

TO LET.

The upper part of the House, 47, Howard Street, consisting of back and front Parlor. Inquire on the premises. New-York, Nov. 27, 1833. 1m

GENTEEL BOARDING.

SEVERAL respectable persons of color can be accommodated with board in a private family. Inquire at No. 70, Cambridge Street, at Joel W. Lewis's shop, or of C. J. Lewis, West Centre Street, second door from Beal's Grocery.

LITERARY.

[For the Liberator.]

Mr. Editor.—The following Parody was handed me, a few days since, by a young lady, which you are at liberty, if you think proper, to publish in the Liberator:

SOLILOQUY.

It must be so—my friend, thou reasonest well;
Else, whence this pleasing hope, this fond desire,
This longing for emancipation?
Or whence this secret dread and inward horror
Of falling into bondage? Why sink our hearts
Within ourselves, when we contemplate slavery?
Surely 'tis Nature's self that stirs within us,
And intimates sweet liberty to man!
Emancipation!—pleasing, anxious thought!
Through what variety of untied being,
Through what new scenes and changes slaves must
pass!

The wide, the happy prospect lies before them,
But shadows, clouds and doubts yet rest upon it.
Here will I hold!—If there's a God in Heaven,
(And that there is, all Nature cries aloud,
Through all her works,) let us invoke His power,
To make, at least, two millions wretches happy!
All things declare, this world was made for freemen.
I'm weary of conjectures,—this must end them.
Let Anti-Slavery now be doubly armed—
Its base and antidote, are both before us.
Colonization!—Slavery's friend—its life—
Immediate Abolition is its death!
('Tis this, at once, brings slavery to an end,
But that informs us, slavery never dies!')
Hail, Anti-Slavery! mayst thou persevere
Till slaves, secured in their existence, smile
At the uplifted lash, nor fear the blow.
Nations shall own thy way—Tyrants themselves,
Grown weak with age and crime, shall sink to dust—
But thou shalt flourish in immortal truth,
Unhurt amidst the war of slaveholders,
The wreck of planters, and the crush of pride.
M. N. F.

SOUTH READING, Dec. 11, 1833.

[From the Christian Watchman.]

The beautiful and affectionate lines which follow, we copy from the Essex Gazette, published in Haverhill, Mass. They are, we presume, from the pen of the Rev. S. P. Hill, Pastor of the Baptist Church in that town; and if read in the recollection of his personal circumstances, will be seen to be peculiarly appropriate. The state of his health obliges him to relinquish the pastoral relation for a season, on a visit to the southern States during the winter. We hope he will in our next summer return with invigorated health to his loved service, and his affectionate church.

THE FAREWELL.

'Tis come, the painful parting hour!
Emblem of nature's final scene;
The trial of Affection's power;
The grave of pleasures that have been.
Dear Home! how many memories throng
Around thy lost endearments now;
And write in furrows, lingering long,
Their sadness on my youthful brow.

They're faded all, in life's decay;
Perhaps, perhaps they come no more.
Time rolls its noiseless waves away,
And buries all we loved before.
Yet for thy joys one smile I'll breathe—
One tear for all that should not be—
One tender, lingering farewell breathe—
Ere Ocean parts thy hills and me.

Farewell, thou quiet rural seat,
Embosomed deep in ancient trees;
The warbling wild bird's lov'd retreat,
And home-spot of the summer breeze.
How oft, amid the passing year,
I've walk'd o'er thy embellish'd grounds,
To view thy changeful sights so dear;
And listen to thy soothing sounds.

The verdant lawn—the forest's shade—
Where river flows—where mountain towers—
Can ever from my memory fade,
The silent and the sacred hours,
Which, 'mid such scenes as these, I've pass'd,
Free from the world's unhappy strife:
While holy influence round me east,
Some gleamings of a better life!

Temple of God! Oh sweetly still,
Be to my heart, thy memories dear!
Thy praises shall my bosom thrill—
Thy holy prayers, I'll think I hear,
When o'er the mountain billows driven:
Or when in other climes I rove—
And they shall bear my thoughts to heaven,
And soothe my weary heart with love.

Farewell, much lov'd and cherish'd friends:
Tears at this hour unbidden start,
As o'er the past, Remembrance bends,
And hears those dreaded words 'we part.'
But Hope can glance its radiant eye
Through intervening time and space:
And prayer can bring our spirits nigh,
In bonds that death cannot efface.

We part—One pressure of the hand,
One tear, o'er scenes forever gone:
I wander in a stranger land,
And life's sad changes hasten on.
May prosperous rays thy dwelling cheer,
The peace of God be in thy breast—
And if again we meet not here,
May heaven receive us to its rest.

Haverhill, Nov. 7, 1833.

S. P. H.

STANZAS ON AUTUMN.

BY AN ENGLISH POET.

Sweet Sabbath of the year!
While evening lights decay,
Thy parting step methinks I hear
Steal from the world away!
Amid thy silent bowers
'Tis sad but sweet to dwell;
Where falling leaves and drooping flowers
Around me breathe farewell.

Along thy sun-set skies,
Their glories melt in shade;
And like the things we fondly prize,
Seem lovelier as they fade.
A deep and crimson streak,
Thy dying leaves disclose;
As on consumption's waning cheek,
'Mid ruin blooms the rose!

The scene each vision brings,
Of beauty in decay;
Of fair and early faded things,
Too exquisite to stay.
Of joys that come no more,
Of flowers whose bloom is fled;
Of fountains swept upon the shore—
Of friends estranged or dead.

Of all that now may seem
To memory's tearful eye,
The vanished beauty of a dream,
O'er which we gaze and sigh.
Sweet Sabbath of the year
While evening lights decay,
Thy parting step methinks I hear,
Steal from the world away!

MISCELLANEOUS.

QUESTION.—'Why should a Temperance Editor oppose the Colonization Society?'

ANSWER.—1. Because 'a temperance editor'—if honest and consistent, seeks that intellectual and moral elevation of 'the country'—the whole country—the possibility of which is denied by the Colonization Society, and the promotion of which by that denial, it impedes. 2. Because the Colonization Society, by its 'leading friends,' not only denies the possibility of elevating one sixth part of our population, but, by legislation, and by clamor, openly opposes the efforts making for their elevation. Witness the late transactions in Connecticut.

3. Because the Society's Colony at Liberia facilitates the *rum trade*, and of course the slave trade, among the African nations. Witness their own testimony in the Commercial Advertiser.

4. Because by opposing the immediate emancipation, education and moral culture of one sixth part of our population, the Colonization Society—

—Opposes the present gift of the bible to them.

—Opposes the present existence of the family state among them—consequently—

—Opposes their present moral purity, without which, neither temperance, nor any moral virtue can, at present exist among them.

5. Because the Colonization Society is based upon the corrupt principle of expediency, in opposition to duty, a principle, which, if not overthrown, will overthrow the Temperance Societies.

6. Because Colonization proposes a fallacious and inadequate remedy for slavery, an evil, which lies at the foundation of intemperance, and is inseparably connected with it. [See the speech of Mr. A. Stewart, a Colonizationist, in the Utica Temperance Convention.]

7. Because Colonizationists oppose and denounce those who plead the cause of the oppressed, and who demand that every yoke should be broken; whereas,

8. The Bible informs us, expressly, that God detests, as hypocritical, all pretended efforts for moral reform, all feigned humiliation for national sins, and even all religious services, however strict and solemn, unless accompanied with the total and immediate emancipation of the oppressed, from unrighteous burdens. [See Isaiah, chapter 58.]

9. Because reason, conscience, common sense, scripture, observation, and actual experiment, unitedly demonstrate that there can be no rational hope of a radical moral reform, even among the free white population of the United States, and especially at the South, so long as slavery, with its nameless abominations, its servility, its idleness, its debauchery, and its cruelty, are permitted to exist; that a present moral reformation, requires present abolition; while the Colonization Society, its friends and its presses, unitedly denounce the friends of present abolition as 'fanatics and incendiaries'—thereby pronouncing it 'fanatical and incendiary' to advocate a present moral reform, while the sword of divine justice hangs suspended, by a single thread, over this guilty nation!—*Genius of Temperance.*

'One of the great and important objects of legislation, in a government like ours, should be to promote education and the diffusion of useful knowledge. Without competent knowledge, or without education, there is no certainty of a permanent continuance of freedom and liberty in any country. Where the people are ignorant, civil and religious liberty will find no abiding place. Liberty cannot be justly appreciated or maintained by those who have never been instructed, and do not understand what liberty means. Religion and liberty seem to be indispensable to the happiness and perfection of our nature, and are justly to be prized above all other blessings, which our bountiful Creator has placed within the reach of man. It is highly important we should receive proper instruction, that we may be prepared duly to appreciate these blessings, and better fitted to the perfect understanding and enjoyment of them.

In a country where no attention is paid to education, and youth is left to grow up and mature in ignorance, vice will be universally prevalent, and in its blackest and most alarming forms. There, men who are created but a little lower than the angels, are found degraded and sunk so far beneath intelligent species, that they seem to rise in the scale of being but a little above the brute creation.'—*Extract from the Message of the Governor of New Jersey.*

A professor of *Snakeology*, in Philadelphia, after amusing a crowd for some time by playing with a snake, after various feats, which moved to admiration the minds of the sooty sweeps and lusty porters, finally, for the sum of one cent, exacted from each of his spectators, crammed it, body and soul, all alive as it was, into his mighty mouth. Then, says the Aurora, burst forth the peals of uproarious applause, for indeed it was a merry sight, to see the little animal poking his head from beneath the teeth of the great animal, hissing defiance on all around.

Queen of Pearls.—Dr. Fisher, of Moscow, in a work which he has recently published on the 'Pearl Fisheries of Russia,' describes a pearl, which is now in possession of a Greek merchant, residing at Moscow, of the name of Zezima, which, he says, has not perhaps its equal. It was brought from the East Indies, and is kept in a rich casket. It weighs 27.78 carats, almost a quarter of an ounce; it is perfectly spherical, and of a brilliancy surpassing that of the most highly polished silver; it is transparent, and so smooth that when placed on a level surface, it continues rolling about like quicksilver.

INGENUOUS MECHANISM.—The Paris Journal des Debats give us an account of a curious piece of Mechanism invented by a watch maker at Haute Ville. On an ornamented base, a juggler, about six inches in height, and dressed in the Turkish costume, is represented as seated beneath a canopy, a little table before him; at his right, is a stand, on which are placed three goblets and a drum. In the first place, you hear a delightful overture, executed by some internal Mechanism; when this is finished, the little juggler, as a juggler should, rises and bows three times to the company; he then takes two of the goblets, and three silver balls, which he causes to pass successively from beneath one of the inverted goblets to the other, so rapidly as to deceive the eye, until they are all found at last under one. He then replaces the goblets, and strikes three times upon a drum, which opens and displays a little dancer, who flourishes upon the table with infinite grace, accompanied by music produced by mechanism; while the juggler beats the time, and expresses his approbation by significant gestures. The dancer then retires within the drum, and the juggler then lifts the third goblet, beneath which is perceived a silver egg, from which issues a beautiful and richly colored little bird. The bird takes its station on the egg, claps its wings, and sings an air; when this is over, the juggler replaces the goblet, bows and resumes his seat; and another air closes the exhibition. The artist was employed for the space of five years in completing this piece of mechanism, and sold it for 300,000 francs.

Meteorana.—Among the farcical terrors inspired by the late appearance of the meteors, we hear of the following:—A Mr. H— of Morgan county, on seeing them, run out of his house in his shirt, exclaiming: 'the world is now actually coming to an end, for the stars are falling.' For greater safety, and for want of mountains to cover him, he ran, naked as he was, under the house which stood on blocks, some distance from the ground. One of the negroes, as much frightened as his master, sought the same refuge, but finding his master there, suddenly exclaimed, 'this place no doo for me—no safe here!—massa too wicked,' and out he got and ran off. The wife, who seems to have had much the most courage of the two, came out and expostulated with her husband; she told him that as he was the head of the family he ought to come out and live or die with them. After a while he was persuaded to come out and immediately bethought himself of his numerous short comings and overtakings, his boasts and wassallings; and looked up into the face of the flashing, streaking heavens, he uttered the following: 'Well, this one thing I do know, escape or not—live long or die soon, I never will drink another drop of liquor.' It is to be hoped that the falling of the stars may redound to his advantage in the end.—*Georgia Journal.*

The late Reverend John Newton.—Two or three years before the death of this eminent servant of Christ, when his sight was become so dim, that he was no longer able to read, an aged friend and brother in the ministry, now living, called on him to breakfast. Family prayer succeeding, the portion of scripture for the day was read to him. It was taken out of Bogatsky's Golden Treasury; 'By the grace of God I am what I am.' It was the pious man's custom on these occasions, to make a short familiar exposition on the passage read. After the reading of this text he paused for some moments, and then uttered the following affecting soliloquy:

'I am not what I ought to be! Ah! how imperfect and deficient! I am not what I wish to be! I abhor what is evil; and I would cleave to what is good! I am not what I hope to be! Soon, soon I shall put off mortality; and with mortality, all sin and imperfection! Yet, though I am not what I ought to be, nor what I wish to be, nor what I hope to be, I can truly say, I am not what I once was—a slave to sin and Satan; and I can heartily join with the apostle, and acknowledge, *By the grace of God I am what I am!* Let us pray!'—*Episcopal Mag.*

Every sty should have a Rubbing Post.—Having occasion to shift two hogs out of a sty without one, into another with a post, accidentally put up to support the roof, I had a full opportunity of observing its use. The animals when they went in were dirty, with broken ragged coats, and with dull heavy countenances. In a few days they cleared away their coats, cleaned their skins and became sleeky haired. The enjoyment of the post was discernable even in their looks; in their liveliness and apparent contentment.—*Marshall's Island Countries.*

Longevity.—The oldest person deceased in the United States was a negress aged 150, in Pennsylvania. The oldest known on the continent was also a negress, of Tucuman, South America, deceased in 1780, at 175. Humboldt mentions a Peruvian Indian who died at Lima, while he was there, aged 147, after living in marriage 90 years with one woman, who attained the age of 145. As old as 130, he is said by the authority just named to have walked pretty regularly three or four leagues a day.—*Boston Mer. Jour.*

A German Sailor was shot at Baltimore in attempting to get on board the brig Hope, lying in the Bay, bound to New Orleans, in which were confined one hundred slaves, destined for that place, and for their security a guard was placed over them. He was hailed before attempting to come on board, but using foul language, and his visit deemed suspicious, he was fired upon, and the ball entered his body above the left hip and lodged in the right thigh. He is not expected to recover.

Kepler says the earth is a huge animal, that it has blood and bones and hair and horns; that the trees are its long hair, the grass its fur, the mountains are its lungs, volcanoes its nostrils; minerals are its diseased portions, and that animals, including us poor mortals, are but lice—its breath is heard in the wind, and its groans in the earthquake.

CONSUMPTION.

In looking over the New-York weekly returns of deaths in that city, we find out of 118 deaths 34 were of consumption. Nearly all these were females. So it will continue to be; this insidious disease will consign to the grave the good and lovely of our species, so long as they expose their lives and health by imprudently wearing thin shoes and light and inefficient clothing. Females are often in the habit of going abroad in the same thin satin slippers they have worn in their sitting rooms. The consequence must be a sudden chill from the cold side-walk or damp streets, that may perhaps terminate in inflammation of the lungs. There is no pleasure in seeing a pretty foot exposed in a shoe, fit only for a carpeted room, when we reflect that such temerity may bring upon its owner consumption and death. We say nothing of the thoughtless, (and we are not sure but that word is a little too charitable,) exposure of neck and chest to our cold and ever varying atmosphere. Our ladies dress too much for the street. Home should be the place for the exhibition of their skill and taste in dress; in going abroad their principal care should be to guard against the least sensation of chill. And here vanity we should think, might whisper the propriety of this, for the purple cheeks and blue lips of a belle are any thing rather than becoming. The ladies of Russia in the winter season, where they are infinitely beyond us, by the way, in the art of warming their houses, wear at home, even in their severe climate, dresses such as our females would assume only in summer; but when they go abroad their whole person is enveloped in the rich and tastefully lined cloak of fur. The feet are guarded with boots lined and topped with fur. This mode of dress must be quite as becoming, and certainly more consistent with reason and health, than that of our own country-women. But it is not in the extreme cold of winter that our females are most apt to expose themselves. It is during the fluctuating weather of fall and spring, when the utmost care is requisite to provide against the frequent changes in the atmosphere, that their imprudence in dress is most conspicuous.—*Portland Courier.*

U. S. Navy.—The whole amount of Seamen employed in the U. S. Navy, may be set down at 5000. Each one receives on an average about \$226 per year, total amount \$1,130,000.

The expenses of the Navy department are on an average 10,000 dollars per day.

The number of Naval officers is about 1000 each on an average has \$850 per annum.

Cotton.—The whole amount of the cotton crop of the past year is 1,070,438 bales; consumed in the United States 184,412; exported 886,452. The crop of 1834 was 560,000, nearly one half less than that of 1833.

Whole Number, &c. The Middletown Centinel furnishes a brief Memoir of Mrs. Electa Whitmore, of East Haddam, Connecticut. The good lady is in her 45th year—has had fourteen daughters, born at single births, and are all living, but has never had a son. Seven of her daughters are married, and have ten children each. What a family to marry into!

MORAL.

LIBERAL EDUCATION.

Liberal education should embrace the same objects, and involve the same principles, as properly belong to the discipline by which Christians in general are to be trained up for usefulness and heaven. Who are the subjects of liberal education—the men of mind and learning, of deep thought and moving speech; the men of the bar, of the senate house, of the pulpit? In what light are they to be regarded? Must we look upon them as pagans look upon their priests, as an order of superior beings, to whom, standing in the distance, we are to bow, awe-struck and tongue-tied? Not with my consent. Mischief enough to satisfy the malignity of a common fiend has already been done by those social arrangements which separate one brother from another. Perish the cord of cast! Why array the hall of legislation, especially why clothe the pulpit with factitious terrors? Little children crept upon the knees and smiled in the bosom of the Son of God. Why should they flee with palpitating hearts and trembling limbs from the presence of his ministers? Oh! I hate the empty parade, the idle ceremony, the senseless jargon, which holds up the scholar to his own mother's children, as a man of mysterious power, as a sort of wizard, who, in foreign tongues and unearthly sounds, holds communion with spirits which the unpracticed eye cannot perceive! The lofty pulpit, the flowing robe, official airs; what better can they do than freeze human hearts? They may throw your erring brother, who had come forth to meet you, back again upon the arms of death. They cannot work upon his sympathies, melt his heart, draw him to your bosom. The church, as such, and not any portion of the members in distinction from the rest, be it well remembered, is a 'chosen generation, a royal priesthood, a holy nation, a peculiar people.' They are all in common dear to the Saviour's heart—are all in common admitted to his service. Those who are acquiring a liberal education, however, expect to be useful especially in the exercise of their intellectual powers. Especially, I say; for why should they not prepare themselves to welcome every opportunity of doing good in any department of exertion? Why should they refuse the most menial office? Why should they think it beneath their dignity to wash the disciples' feet?—What signifies the lily whiteness of the hand? They cannot hope in this to rival the piling infant. Who would do any thing to nourish the foolish prejudice, that the best scholar must be the biggest baby! Men of mind have muscles too. In subserviency to the former, let the latter be employed in the service of mankind.

The system of liberal education which the interests of the church demand, must be fitted to raise those who come under their influence to the dignity of fellow-workers with Jesus Christ in the conversion of the world. This must be its object, design, tendency. It must offer them a full and accurate acquaintance

with the mass of mind on which they are to operate. Their own powers it must enable them to wield with the greatest skill and best effect. And these two things must, as far as possible, be combined in the methods which may be taken. Such a system must, I think, be marked by some such features as the following: Man will be regarded as man, irrespective of constitutional or factitious peculiarities; the necessity will be imposed of providing, as far as possible, for the wants which the condition of the student naturally involves; those studies will be prescribed, and those authors selected, which shed the strongest, clearest light upon human character, condition, and prospects; and a deep interest will be solicited in those public movements which have a strong bearing on human happiness.

Perhaps I need not say, that of this system God must be the centre and the soul. This seems to be implied in every syllable I have uttered. For what has he to do with the conversion of the world, who refuses to make the character and government of God the subject of delightful study, to act upon the divine plan, and devote himself to the divine glory? What can he know of human character and prospects, who fails to understand the relations which man sustains to his Maker, Redeemer, Sanctifier? Man can only then be known, when the beams of eternal majesty shine upon him. He can only then be blessed when conducted to the bosom of everlasting love.

But what is the form in which our love to God is naturally expressed? Shall we sigh our souls away in idle aspirations? And this too amidst the wants and woes of a bleeding world? No. Our love to God must assume the form of beneficence to man. Thus only can its sincerity and power be tested and displayed.

I have said, that in Christian education, man, as man, is to be the object of regard. I know that the family of Adam has been broken up into multiplied divisions. A thousand groundless distinctions have been introduced. The arrangements of human society are artificial. Birth, complexion, place, a thousand things, which have nothing to do with constitutional character, or moral worth, have had a controlling influence on public sentiment. Prejudices as rank as dæmlied weeds have been allowed to spring up and grow. Men have been courted or shunned, loved or hated, caressed or scorned, irrespective of their good or ill desert. To such a state of public sentiment, systems of education have been adjusted. But they have looked wide of the proper aim of Christian discipline. What hold on man could they afford? They have held him up in unnatural forms, and under artificial relations. These have to a great extent been made the basis of what has been proudly called the science of human nature. Those who have most sollicitously and skillfully adjusted their views and accommodated their movements to these, have been most loudly praised for their knowledge of mankind. Hence, tender solicitude and beneficent exertion have been bestowed on man, not as the creature of God, but as the fabrication of human hands. The extremes of human society, the highest and the lowest, have thus to a fearful extent been overlooked. Empty, but imposing forms, mere splendid frost work, have hedged in the one from the approach of instruction, admonition, exhortation. It would be rude, insufferably so, to attempt, by the common methods of the gospel, to save their souls! It is the demand of politeness, that they should be respectfully let alone—be permitted to proceed, with dignified step, to the gates of death! Others have fallen below the aim of benevolence! It would be vulgar to pity them! Let them wear their rags, and clank their chains, and gnaw their tongues; who cares? To bend over them in mercy; to raise them from the dust; to wash away the clotted blood; to probe the putrefying ulcer; to pour daylight upon their understandings, and infuse into their broken hearts the peace of God and the hope of heaven; ah! 'delicacy' sickens at such a task! Better let such cattle perish, herd upon herd, than disturb the arrangements which pride and selfishness, as rank as any hotbed in hell could furnish, have established! And those who in good earnest have attempted any thing for the benefit of their brethren, who move at the top or lie at the bottom of society, have not only had to encounter prejudice, hate, and opposition, which would disgrace a common mad-house, but, what is worse, have had to counteract the tendencies and break the force of their own education!—*Address of President Beriah Green.*

* A young man, of respectable connections and Christian character, a beneficiary of the American Education Society, I am informed, was so cruelly annoyed and 'spitefully entreated' at one of the oldest colleges in New England, as to find it necessary, if he would secure the benefits of a liberal education, to go to another public school. What was the matter? A southern student suspected, from his complexion and the appearance of his hair, that he had some 'black blood' in his veins! He could not bear to be seated at the same table! A party was soon formed, and a thousand insults heaped upon the victim of prejudice. He was left unprotected by the government of the college, was greatly embarrassed in his literary course, and finally fled from the scene of suffering, where he had endured so much, to another college!

A young man, a member of a western college, who seems to have a slight admixture of foreign blood in him, assured me that he spent some two hours with the Rev. President who once published 'A Plea for Africa,' in endeavoring to gain admission into a college class. In vain. The doctor was willing, if he would go to Liberia, to make provision for his instruction apart from the college! But no 'plea' which my young friend could urge, could secure for him a place among white scholars! And yet he was pious, respectable for his attainments, and of attractive manners.

Similar incidents have blotted the history of other public schools.

† Those who would have a striking illustration of this position, are invited to read a certain letter, signed by I know not how many doctors of divinity in the State of New York, to the Governor of Georgia, pleading for the release of the persecuted missionaries from the prison-house where they had been most wickedly confined.

DESPOTISM OF FREEDOM!
JUST PUBLISHED, 'The Despotism of Freedom; a Speech at the First Anniversary of the New England Anti-Slavery Society.'—By DAVID LEE CHILD. For sale by JAMES LORING, 132 Washington-street. November 30, 1833.